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THE
HISTORY,
Fall, and Miserable Ruine
OF THE
J E W S ;

WITH THE

Sacking, Burning, and Destroying of *Jerusalem*, and the Death of Three Hundred Thousand *Jews* that fell by Famine and War, shewn by many Texts in Scripture, as an infallible Token of God's Judgment and Wrath against those Stiff-Necked People for the Death of our Blessed Saviour *J E S U S C H R I S T*, which happen'd about Thirty Years before.

This B O O K also Contains,

The WARS between the *Jews* and *Romans*, and the Destruction of the Famous Temple Built by *Solomon*; and several other Memorable Actions out of *Holy Scripture*, serving more and more to confirm the Glory and Truth of the CHRISTIAN RELIGION.

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THE History of the JEWS, &c.

FTER our Blessed Lord and Saviour *Jesus Christ* was Crucified, the unbelieving *Jews* felt several Calamities as being Tributary to the *Romans*, but to make their Misery compleat, their famous City of *Jerusalem* and the Splendor of their glorious Temple was utterly destroyed ; and that those *Christians* who were within it, might take notice of the near approaching Desolation, there were divers strange Accidents happen'd, and Visions seen.

As first, about some 2 Years before, the River *Jordan* was turn'd out of her Course, and was brought into the City *Pella*: a while after that, for a Year together, there hung a Comet like a Flaming Sword over the City : and in the Night there was seen a Light in the Temple. And in the Day when they were at Sacrifice, a Calf brought forth a Lamb. Then about the middle of the Night, the Eastern Gates of the Temple open'd of their own Accord. In the Skies were seen Armies of Men fighting, and Horses and Chariots running to and again. And at last there was heard a terrible Voice in the Temple uttering these Words, *Migremus hinc*, that is, *Let us go hence*. And that there might be a general Proclamation of this sad and cruel Desolation through the whole City, one *Ananias* the Son of *Jesus*, a Man poor and impotent, upon the Feast of the Tabernacles, ran through all the Streets of the City, crying, *O ! a Voice from the East, and a Voice from the West, a Voice from the Four Winds, a Voice over Jerusalem, and the Temple, a Voice over the whole Multitude of this City*. And although he was Whipt and Imprison'd, and cruelly handled; yet so long as he lived he would not cease to utter these Words, which by some were judg'd to foretel the horrible Desolation which after happened.

For *Titus Caesar*, the Son of *Flavius* the Emperor, about 70 Years after the Nativity of our Lord, and about 30 after his Ascension, utterly overthrew it, even to the Ground, about the first Day of the Month of *April*, and within a Year after these Signs. For he, taking Advantage of the Three Factions which at this time sway'd *Jerusalem*, one of *Eleazer* the Priest, the Son of *Simon*; the other of *Zilotus*, the Chief Prince which held the Temple; and the third of *Johannes Giscalinus*, a cruel Fellow, which had the Command of the inferior City; besieged it, and made this a fit opportunity to farther his Enteprise, while the Seditious and Factious People little regarding their own Safety, gave way by their Evil and Irreftine Wars, to what he intended, weakning themselves much more by their continued Slaughter, than the Enemy by his Invasion. Insomuch as the whole City, and Temple was filled with Dead

Bodies; common Insolencies and publick Rapines were ordinarily amongst them; some set Fire of the City, others despoiling the Temple, a third for killing the Priests, even as they were at Sacrifice; all Place full of dead Bodies; and to this, to add a greater Measure of Misery (without any regard at all to their future Defence) set Fire of the Store-House wherein the Corn lay for the Sustentation of the City, and consumed that in one Day which had been long a gathering; by this means it came to pass, that they were sorely afflicted with the Pestilence thro the Corruption of the Air, and with Famine for want of Corn. All these Things notwithstanding (such was the Cruelty, Obstinacy, and Perversenes of this People) could not restrain them violating the most sacred and holy Things of the Temple; insomuch as *Johannes Giscalinius* had a full Determination to have destroy'd it, but that he w^s prevented by the *Romans*.

About this time was the Feast of the Passover, and it fell upon the 14th Day of *April*, being the Sabbath; to the Celebration whereof, there resorted to *Jerusalem* about 300000 *Jews*. These the Enemy gave way to enter into the City; but considering their present Necesity, for want of Victuals, upon a sudden drew up their Forces, and so straitly beleaguered them, that all this huge Multitude was (as it were) immediately within the Walls, where partaking of the former Misery, they either died of the Plague or Famine. Whence may be perceived the Marvellous Providence of God, that even on the same Place, where our Saviour *Christ* suffer'd, the Authors of such Cruelty suffer'd a most just and severe Revenge. Now as the Army of the *Romans* lay upon the North of the City, *Titus* drew out a Band of 600 Horse to ride about, to behold and view the Walls of the Town: But as he was in this manner wondring at the Sumptuousnes of the City, the *Jews* in great Numbers slipt out at a Postern-Gate, and set upon him so fiercely, that they endanger'd his Person, being without Armour; and had he not with great Difficulty broke through them, and recover'd the Tower of the *Romans*, he had been there slain. But presently upon this, seeing the Danger, he besieged the City in thr e Parts; himself, as the Emperor of the Army, built a Castle some two Furlongs from the City, just against the Tower *Psephina*, the other Part of the Army was intrench'd right against the Tower *Hippicus*, and the third Part had their Castle in the Mount of *Olives*, some Five Furlongs or thereabouts from the City. Then did he build Bulwarks, make Engines, and wonderful Devices, for the battering of the Walls; and combining himself, with some of the *Jews*, upon the second Day of the second Month, which answers to the Month of *May*, with great Difficulty and much Labour entred the first Wall, which lay upon the North, and even Mount *Bezetha* and *Neapolis*. Upon the 12th Day of the same Month (which was the Sabbath-Day) he entred the second Wall, which divided the Suburbs; but this was the same Day recover'd by the Virtue of the *Jews*, so that the *Jews* were constrained to fight upon the Sabbath-Day, according to the Prophecy of our Saviour *Christ*, *Math.* 24. But after, upon the 16th of this Month of *May*, the *Romans* again recover'd this Wall, and kept it in their own Custody.

Within a while after, in the Month of June, about this time the Famine intollerable within the Town, Titus, in the space of Three, compassed in the whole City of *Jerusalem* with a Wall, and upon that set Towers and Castles, lest any of the *Jews* should fly to save themselves. Thus was the Prophecy of our Saviour *Christ* fulfilled, *Thy Enemies shall compass thee about, and hem thee on every side.* The learned *Josephus* was now in the City, and walking upon the Walls, earnestly entreated the *Jews* to desist, and no longer oppose the *Romans*, but this was so hateful a Speech to many, that they began to fling Darts at him. And although at this time the Extremity of the Famine was so sore, that many died for want of Sustenance, yet all Persuasions were in vain; and such was the Calamity, that as well those that went out, as those that continued in the City, were in like Danger of their Lives; for they were either slain by the Enemy, or else by the Pestilence and Famine; common Injuries and unmerciful Outrages will attending upon War.

Their Misery did rather increase than at all lessen it self; for the Jealousie of Treason, the Hope of Riches, and the Madness of the Seditious, distracted the Minds of the Citizens with continual Fears, and filled the Streets full of Murther and daily Spectacles of lamentable Tragedies: the Markets were unfrequented with Corn, the Victuall's with Violence consumed and Taken from the Owners. And if it chanced that some one had more than would serve his Turn, though he dwelt in a fair and stately Building, yet the remotest Room and most unfrequented he made his Tabernacle, and that little which was left, with great Patrimony he consumed, together with his Life, till both were ended. Those that were Fathers and Senators of the People (though before served and attended with Reverence and great State) in this Confusion were glad of a small Morsel, though with much Contention. The Wife was not ashamed to take away the Meat from her Husband, nor the Children from their Parents, nor the Mothers from their Infants; and if it happen'd that in any House the Seditious seemed to smell Food, with Violence they took it, ransackt the Rooms round about, whiſt the Master thereof was made a laughing-stock and mournful Spectator of those Mischiefs. But according to the Condition of So'diers, whose natural Dispositiſn is to be violent, without any regard either of Sex or Kindred, committed daily Outrages: so that here you might have seen the Mothers Weeping over their dying Infants, whiſt their Husbands were Massacred in the Streets by the Seditious.

The increase of Days were the increase of Torments, and the daily Wants of such that were in Power, being unaccustomed to such Evils, caused them to invent new Means to satisfie their Desire, and practice unusual Torments, for no other Purpose but to find out Sustenance; yea such was their insatiable Thirst of Blood, that they spared nor him who but now gave them all he had, and left he should live to cumber the City, either hang him up by the Heels till he died, or else pull'd out his Entrails with a sharp Iron. Those that went out in the Night time when the *Romans* were asleep, to gather Herbs, the Seditious would meet, and with Violence take what they had got from them; and tho' with Fears and Lamentations and Prayers upon their Knees, they intreated but for one part, a small Moiety of that which a little before

they had got with Danger of their Lives, yet they would not give it them, and scap'd fairly if they went away with Life. These Insolencies were committed by the common Soldiers, upon such as were the meaner Sort of People. But for the rest that were either Honourable or Rich, they became a Prey to the Captains and Commanders, some accused as *Traytors*, and that they would have betray'd the City to the *Romans*; others as *Fugitives*, that they would forsake the City; most under pretence of one Crime or other despoiled of that they had. And they whom *John* had thus oppressed, were entertained of *Simon*, and whom *Simon* had injur'd, they were entertained by *John*; both drunk of the miserable Citizens like Water, so that the desire of Rule was the Caufe of their Dissentio[n], the Concord of their evil and cruel Actions.

There was an infinite Number that perished in this City by Famine, insomuch as Houses were filled with the Bodies of Infants and Children. The Angle-Gate was thrust full of dead Corps. The Young Men that remained walked up and down the City like Images of Death: The Old Men were destroyed by the Pestilence, the Contagion of which Disease taking away their Senſes they became Mad. And of such as died among the Seditious, their Wives or Kindred had not room nor time to bury them, but as they were putting them into the Grave, they also died. Yet for all this, amongst this miserable Society, there was no weeping, no complaining, no deploring of their Necessities; for the Violence of the Famine dryed up their Radical Moisture, the fear of Grief was taken from them; and such as had most cause to lament, and were most pricked with the sting of Sorrow, before they could utter their Grief, died, the Beholders not shedding a Tear; so that through the whole City there was still a Silence, and a thick mist of Death and Destruction did fully possess the same.

But the Seditious were much more Cruel than these were oppressed with Calamity and Sorrow; for some opened the Graves of the Dead, and taking out their Bodies, thrust them through with their Swords, others to try the Sharpness of the Edge of their Weapons, wou'd fall upon those that were yet alive, and when they had slain them, go away laughing at their Pleasure. So that as *Josephus* saith, there was scarce any Mischief under the Sun, but was both practised and tolerated in this City. To conclude, by Sedition the *Romans* conquer'd the City, and Sedition conquer'd the *Romans*.

All Love and Modesty, through this extream and intollerable Famine, became utterly extinct, and the dearest Friends would kill one another for a Crust of Bread; the fairest Lady commit open Adultery for a little Sustenance. Their Food was extraordinary, and such as Men did loath and hate; some would feed upon Snails and Worms, others of old Hay chopt small, many eat Corn either unground or made into Bread; some pluckt the Meat from the Spit raw, others with their Teeth knaw'd off the Leather of their Shields; and that very Month which they cried, *Crucifie him, let his Blood be upon us and our Children*, was constrained to feed upon three sorts of Dung, that is to say, Doves Dung, Ox Dung, and Man's Dung. Moreover many were constrained for meer Necessity, to feed upon the dead Bodies of such as a little before died, partly by Famine, partly by the Pestilence. And to conclude,

for very Madness eat up their Gold ; for some of them being taken as they were flying for their Safety, by the *Romans*, in their Excrements was found Gold, of which the Soldiers hearing, and supposing that all the *Jews* had been full of Gold, through Covetousness of that Gain, in in one Night killed 2000 of them, and ript up their Bellies ; and had not *Titus Cesar*, by a severe Edict, forbidding these cruel and unheard-of Slaughters, there had been many more Slain.

To make an end of this unheard-of Famine, I will repeat one memorable Example out of *Josephus*, of an Outrage which a Mother committed even upon her own Son. There was a Woman of the Inhabitants beyond *Jordan*, whose Name was *Mary*, of the Stock of *Eleazer*, and of the Town *Bethhezer*, which signifies the House of *Hyssop* ; she was of a noble and rich Family, and amongst others, went to *Jerusalem*, in hopes of Safety, where she was likewise oppressed with the Misery of this Siege ; for as soon as she had brought all her Riches and Sustenance into the City, which she had before beyond *Jordan* ; this Famine growing greater and greater upon the Inhabitants, the Seditious perceiving that this Woman was well furnished both with Riches and Sustenance, on a sudden set upon her House, despoiled her of her Substance, took away her Sustenance, and utterly deprived her of all Means to live. She being pricked with the Calamity of the Times, saw it little prevailed to strive, wherefore with Tears, upon her Knees, she intreated that she might have but some small part of that they had taken from her, to maintain her self and her Son with Life ; but the Seditious gave little Ear to her intreaties ; wherefore, being moved to extream Anger, she daily cursed, with contumelious Words, those barbarous Villains, that had thus robb'd her of all her Means ; but when she saw that neither Anger nor Intercity could procure Mercy, and through the Town not one Morsel of Food was to be found, partly prest with an extream Necessity, partly with a furious Rage, beyond all Nature and Compassion, laid violent Hands upon her own Son, and accounted an untimely Death more honourable, than that he should live to be a Prey to the Seditious, or a Slave to the *Romans*.

The Body of this Infant she roasted to eat ; the Soldiers of the Town being prest with Hunger, smelling the Meat, supposing, that as in former times, they should have found Plenty, with Violence broke in upon her, and took what she had provided, greedily consumed, and compelled her to fetch the rest ; which she did, and when they were well satisfied, she shewed the Head and Feet of her Son, which they perceiving, loathing the Inhumanity of the Fact, with dejected Countenance departed. This Famine was so extream, that one Measure of Grain was worth a Talent, t at is 600 Crowns. But the *Romans* all this while did abound with Plenty of all Things, and to vex the *Jews*, they shewed them the great Abundance of their Store, for the neighbouring Provinces sent them Supplies.

After this Famine, there follow'd an extream Plague, procured partly through the Stench of the Bodies that lay unburied, partly by the Multitude of Massacrees which daily happen'd, that within the Compas of Eleven Weeks, there were carry'd out by the Gate of the City 111000 dead Bodies ; yet could they not empty the City, but that they were con-

strained either to bury them at the Publick Charge, or else cast them over the Walls into the Ditches of the City; which when *Titus* saw, and that the Putrefaction of the Bodies swam upon the Ditch, for it was full with dead Carcasses, fetching a deep Sigh, and lifting up his Hands to Heaven, he said, *God is my Witnesſ, this is not my Fault, but the Punishment of God upon them.*

The City being thus pester'd with Sedition, Famine, Pestilence, and War, was made now a ready Prey to the Enemy; and that they might make a final End of their Miseries. *Titus* caused the Engines of Batterie to be brought against the Walls; and upon the first Day of the fourth Month, which answers to *June*, he took the third Wall, which lay upon the North. Upon the 4th of *June* after, though with great Labour, he took the Tower of *Antonia*, and in it placed a Garrilon. Upon the 17th day of the fourth Month, which was a Fast to the *Jews*, *Josephus* going to the top of that Tower, made an Oration to *Giscalinus* and the rest, to dissuade them from their Rebellion, and cease to oppose the *Romans*, but this litt'le prevailed. Upon the 20th day of *July*, the *Jews* burnt part of the Porch of the Temple, towards the North, not far from the Tower of *Antonia*, lest that the *Romans*, having got that Hold, should with the greater Facility have conquer'd the Temple also. Two Days after, the *Romans* destroy'd the Porch with Fire, and the *Jews* helpt to pull it down with their Hands; this was none of the three Porches, but a Bulwark of the Temple. Upon the 25th of *July* the *Jews* filled the Porch towards the West with Pitch and Bitume, and then made as though they went to fly and leave the City, which some of the *Romans* perceiving, without any Command of their Captains, put scaling Ladders to the Tower, and began to attack it; but when they were most busie, the *Jews* on a sudden put Fire to the Pitch, and burnt them most miserably; insomuch as *Titus* pitied them to see their Extremity, although they were such as did contrary to his Command. Upon the last Day of this Month they took the North-Gate, which lay towards the Rising of the Sun, and close by the Brook *Cedron*; this they burnt down with Fire. Upon the 3d of *August*, *Titus* commanded to Fire the Gate of the Temple, that was all cover'd over with Gold and Silver; by this Gate the *Romans* made a Breach into the Temple, which e're this, had been profaned by the *Jews*: while this Gate was a burning, the *Jews* stood astonished, and not one of them resisted the *Romans*. *Cæsar* and all his Army labonr'd three Days to quench the Fire, after which he call'd a Council to determine what he should do with the Temple, it was so Rich and Sumptuous, that he wou'd fain have left it as an Ornament for the *Roman Empire*. But the *Jews* having got a little breathing, made new Incursions upon the *Romans*, by which means they could not determine thereof. The 6th of *August*, the Soldiers of *Titus*, without Command of their Captains, fired the Temple, just upon that Day which *Nebuchadnezzar* before time had destroy'd it, as *Josephus* witnesseth. *Cæsar* would fain have saved this Temple for the Sumptuousness of it, and beckon'd to his Soldiers to have quench'd the Fire, but they partly prest on with desire of Wealth, partly being prickt on with Fury and Madness, gave no Ear to his Speeches, but committed most cruel Massacrees, without either Regard of Age or Sex; so that the Cries of the Slaugh-

ter'd, the sound of the *Roman* Trumpets, the fierce Resistance of the *Se-
dicious*, and the Fire furiously burning, represented a most horrible
Spectacle ; the Ground below was cover'd with Dead Bodies, many in
Desperation threw themselves into the Fire, 6000 were burnt in the same
Gate, whither they fled for Refuge, and the Priests most cruelly Massa-
creed as they were in the Temple of *Jerusalem*, the Mirror of the World
being consumed with Fire and Sword.

Titus, to justifie himself before Almighty God, protested, That he was
not the Cause of their Misery, having offered the *Jews* a general Pardon
and Oblivion for all past Offences ; but they rather chose War than
Peace, Sedition than Quietnes, Famine than Wealth and Plenty ; and
with their own Hands began to burn the Temple which he would have
preserved ; therefore such Food as others eat was proper for you, and
that he would bring the abominable Crime of eating their own Chil-
dren in the Ruin of their own Country, and would not suffer the Sun to
shine upon the City, *wherein Mothers eat the Fruit of their own Wombs*,
and Fathers were no less culpable than the Mothers ; that notwithstanding
all the Miseries they endured, would not submit to his profer'd
Mercy. The *Romans* with their Battering Rams could do no Execution
on the Walls of the Temple, they were so large and well compacted ; and
attempting to ascend it by Ladders the greatest part of them were slain.
Therefore *Titus* perceiving he preserv'd the Temple to his Loss, caus'd
the Porches to be set on Fire, which the *Jews* beholding, and seeing
themselves encompas'd with Flames, and discourag'd with Amazement,
they never endeavour'd to quench the Fire, or save the rest of their Buil-
dings. The next Day *Titus* himself ordered the Fire to be quenched,
being of Opinion it would redound more to the Glory of the *Roman* Na-
tion to prelerve so magnificent and stately a Building. Then *Titus* re-
solved to fight the *Jews* the next Day with his whole Army, and win
the Temple other ways ; but the Providence of God had decreed it
should be consum'd by Fire ; For now the fatal 10th of *August* was
come, whereon once before the King of *Babylon* had burnt it : For *Ti-
tus* being retired, the *Jews* assaulted the *Romans* that were putting out
the Fire, and the *Romans* having the better, drove the *Jews* into the
Temple, when a certain Soldier, without any Command, or trembling
at so dire an Attempt, moved by a divine Fury, and being help'd up
by one of his Fellows, cast a flaming Brand in at the Golden Window
on the North-side, so that the Flame arose innmediately, and caus'd a
great Cry among the People, who all ran to quench the Fire, accounting
their Lives of no value, if they shou'd lose the Temple : This News be-
ing come to *Titus*, he speeded with his Captains to the Place, and made
Signs to the Soldiers to quench the Fire, and also commanded his
Officers to beat them that attempted to encrease it ; but none would
understand him, making as if they did not hear him, and every one
push'd on to consume it. Great was the Slaughter among the *Jews*,
heaps of Dead Bodies lay about the Altar, and their Blood flow'd down
the Temple Stairs.

The Flame having not yet seiz'd the Inward Temple, *Titus* endea-
vour'd to preserve that, but all in vain ; for the Soldiers, out of the
hopes of Booty, and a desire of Revenge, were deaf to all his Persua-
sions,

sions, and Threatnings, and so the Temple was burnt against the express Will and Command of *Titus*; but no doubt by the permission of severe Justice of an angry God. When the Temple was consum'd by Fire, what the Soldiers found in it they carried away, and put all to the Sword, whether they resisted or fu'd for Mercy; insomuch, that the Cries of those in the City, answer'd the Lamentations of those on the Hill, and the Country beyond *Jordan*, and the Mountains adjoining echo'd the doleful Groans and Cries of dying *Jews*, while the Streets were fill'd with dead Bodies, weltring and soaking in their own Blood, 6000 Men, Women and Children, who had shelter'd themselves in the Porch of the Tempie, that was yet standing, before *Titus* cou'd order how they shou'd be dispos'd of; the Soldiers fir'd the Porch, and they all perish'd in the Flames, except those who leaping down to avoid the Fire, were kill'd in the fall, so that none of all that great Number escap'd.

When the *Seditious* were fled into the City, and whilst the Temple and all about it was on Fire, the *Romans* declar'd *Titus* Emperor; and had so enrich'd themselves with Plunder, that they sold Gold in *Syria* for half the value. The 5th Day, the Priests being almost famish'd, came down and begg'd their Lives of *Titus*; but he told them the time of Par-
don was past, since the Temple (for whose sake he might have
spar'd them) was destroy'd, and now 'twas fit the Priests shou'd Perish
with it; and therefore commanded them to be put to death. The *Sedi-
tions* seeing no way to escape, address'd themselves to *Cæsar*, in a
place where there was a Bridge between them; to whom by an Inter-
preter he spoke after this inunner.

Are you not yet weary of the Misery you have brought upon your selves, your City, your Temple and your Nation, who ever since *Pompey* first conquer'd you, you have been a pack of *Seditious Rebels*? What madness provok'd you to proclaim War against the *Romans*, who were no way your equals? Was it the *Romans* Indulgence, Kindnes, and Humanity, that made you (like spiteful Serpents) spit your Ve-
nom at us that succour'd you? Did *Nero*'s Negligence make you set up for unlawfull Liberty, and forget your Duty? My Father came to persuade you to Peace if it had been possible, and not to destroy you; but you oppos'd him with all the Violence imaginable, which none but the ungratefullest and wickedest People in the World wou'd have offer'd. When I sat down before the City, I us'd no Hostility against it; I persuad'd you to Peace when the War was begun, I spar'd all those that fled to me, and restrain'd my Soldiers who thirsted for your Blood. When I beset the Temple, I offer'd you leave to come out and chuse a place to fight in, that the Temple might be preserv'd; but you resus'd all my Offers, and with your own Hands put fire to it. Now like wicked Wretches you appear in Arms before me! What have you to Preserve, so Excellent as what you have destroy'd? And how can you expect a Pardon that have done it? Nay, now you stand Arri'd, without so much as dissembling a submision, when your Affairs are at the lowest Ebb, and have nothing but Despair to support you! Vile Wretches! What can you hope for? Are not your People dead, your Temple Burnt, your City in my Possession, and your

your Lives also ? And after all this, can you expect an honourable End ? I'll not contend with your obstinate Humour, but if you lay down your Arms, and yield to my Discretion, I will spare your Lives, and shew my self like a good Master, that does not punish the most unpardonable Crimes, but with Regret and Trouble.

To which they answer'd, ' They could not in Justice yield, having sworn to the contrary, but requested leave to depart with their Wives and Children, into the Desart, and leave the City to the *Romans*. *Titus* was angry that the Rebels (being almost his Prisoners) should impose Conditions on him ; and therefore told them by a Herald, they must shift for themselves without hopes of Pardon ; and then gave his Soldiers leave to sack and burn the City ; only he spar'd the Sons and Brethren of King *Izates*, with divers other People of Quality that pray'd his Mercy ; but put them in Prison, and aftervwards sent the King's Sons and Kindred Hostages to *Rome*.

The Rebels driving out the *Romans*, seiz'd and robb'd the King's Palace, and slew 85000 *Jews*, that were fled to that place for shelter. There they took two *Roman* Soldiers alive, one they slew and dragg'd him through the City, as if in that single Person they took Revenge on all the *Romans*. The other, as they were drawing his Sword to behead him, escap'd from them and ran to the *Romans*. *Titus* put him not to Death, because he escap'd from the Enemy ; but disarm'd and cashier'd him for being taken alive, which to a *Roman* Soldier was a greater Punishment than Death.

The Seditious joyfully beheld the City burning, saying, *Now they could freely die, seeing the People were dead, the Temple destroy'd, and the City on Fire ; for now they should leave nothing to their Enemies*. The Tyrants and Factious Thieves plac'd their last refuge in the Vaults, where they hop'd to obscure themselves, though 'twas in vain to think they could hide themselves from God or the *Romans* : However, when they were in the Vaults, they did more harm in burning the City, than the *Romans*. If they found any Meat they eat it raw, they fought vvith one another for the Spoils they took ; and I doubt not, but if the destruction of the City had not prevented them, they vvould have eaten the Bodies of their dead Brethren.

Titus having caused Mounts to be raised against the higher City, several of the *Idumean* Captains sent Five of their Number to beg *Cesar's* Pardon, vvhich vvith great Difficulty they obtained, and vvere sent back to acquaint their Companions vvith it ; but before they could compals their design, they vvere all slain by *Simon* : Howvver some of the Confederates escaped to the *Romans*, and had their Lives given them. Nowv the Soldiers minded nothing but getting Riches, gave over killing, and sold the common People at very lovv Prices ; many being exposed to Sale, but fevv Buyers, though great Numbers vvere sold, and *Titus* dismiss'd above 40000 of them to go vvhere they pleas'll. At the same time *Jesus*, Son of *Thebathus*, and *Phineas*, Keeper of the Holy Treasury, having deliver'd Two Golden Candlesticks, Tables, Goblets, Cups, and other Vessels of the same Metal, besides Precious Stones, the Priests Veils and Vestments, vvith sonic Cinnamon and Cassia, and other Odorous Perfumes us'd in God's Service, and abundance of other Mens Wealth

Wealth; they vvere both pardon'd, though the latter did not resign himself, but vvas taken by compulsion.

The *Romans* having now rais'd their Mounts, and plac'd their Rams and Engines for Battery, the *Jews* vwho vvere proud and arrogant, now began to tremble; and at the sight of the Wall being beaten down, abandon'd their strong Tovvers, vwhich coul'd never have been taken but by Famine; for being vwearied out by Labour, Fear and Famine, some ran one vway, some another, and hid themselves in Vaults, Sinks, and Cellars; and the *Romans* having enter'd the Towers, set up Colours on them, and clapping their Hands and shouting, cry'd *Victory*. The Soildiers not thinking the War was ended, slew all they met, and filled the Streets so full of dead Bodies, that they were unpassable, the whole City flowed with Blood, and many Places on Fire quench'd with it. At Night they gave over killing, but the Fire still encreas'd, and next Morning, being the 8th of September, *Anno Christi* 72, the whole City was in a Flame, which being the finest in the World, could no way deserve such a Fate, but for breeding and fostering such wicked Persons as caus'd its Ruin.

Titus entring the City, admir'd the the Strong Holds and the Rocky Towers, which the Tyrants (like Madmen) had deserted, saying, *Surely God assisted us in this War, and drove the Jews from these Fortresses; for Men's Hands nor Engines could never have forc'd them.* Then he set all the People at Liberty that the Tyrants had imprison'd, and left those Towers standing as Trophies of his Victory; commanding the Arm'd *Jews* to be kill'd, and all the rest to be left alive. He left *Fronto*, a Libertine, and his Friend, to keep them, who slew all the Thieves and Seditious Persons, but reserv'd the Tallest Men to grace the Triumph: All above 17 Years of Age he sent bound to *Egypt*, to be employ'd in common Drudgeries. *Titus* also sent many of them unto Theatres to fight with Wild Beasts and Gladiators: And those that were under Seven Years of Age were Sold. Whilst *Fronto* kept them, 10000 of them died with Hunger, partly because their Keepers hated them, and partly because some refus'd Meat when it was given them; for now was a great Scarcity.

The Number of the Captives taken in the whole War, were 87000; and those that were slain, were 110000. That the City was spacious enough for such a Number of People, will appear from this Instance. *Cestius* desirous to inform *Nero* (who contemn'd the *Jews*) of their flourishing Condition, desir'd the Priests to make an estimate of their Number in the City; and therefore upon the Feast of *Pentecost*, they reckoning that 256500 Oblations were made, and counting to every Lamb but 10 Men, the Number of the Inhabitants will amount to 270000 Men, purify'd whole and sound; for all the Sick, Infirm and Strangers were prohibited: So that the Number of the Slain exceeded all that ever perished either by Famine, Plague or Sword, in any part of the World besides. The Tyrant *John* being almost famished, resign'd himself, and was condemned to perpetual Imprisonment; and *Simon* was reserv'd for the Triumph: And now the *Romans* beat down the Walls, and burnt the remaining part of the City.

Jerusalem was first built by a Prince of the Canaanites, surnam'd *The Just*, who dedicated it to God by building a Temple in it to him: He changed its Name from *Solima* to *Jerusalem*. *David* King of the Jews drove out the Canaanites, and inhabited it with his own People. it has been five times taken and twice destroy'd: First *Asochus* King of *Egypt* took it, after him *Antiochus*, then *Pompey*, after him *Herod*, with the help of *Socius*; but was never ruin'd till *Nebuchadonozor* King of *Babylon* destroy'd it 1364 Years Eight Months and Six Days after it was first built: and now by *Titus* on the 8th day of *September*, in the Second Year of *Vespasian's* Reign, 1177 Years from *David*, who was the first Jew that Reign'd there; and from the first building, till now destroy'd by *Titus*, 2177 Years: But, alas! Neither the Antiquity nor Riches, Fame nor Glory, nor Purity, nor Splendour of Religion, could preserve it from Destruction. Now when there was nothing left to kill or carry away, *Titus* commanded his Soldiers to destroy the City and Temple, who left nothing standing but the Towers *Phasælus*, *Hippicos*, *Mariamne*, and the Wall on the West-side, intending there to keep a Garrison, and that the Towers should remain as Trophies of the *Roman* Valour: The rest of the City was so levell'd, that those who had not seen it before, could scarce believe it had ever been inhabited.

The Wars being now ended, a great Tribunal was plac'd in the *Roman* Camp, and *Titus* having seated himself upon it, he stood up and gave all his Soldiers Thanks, for their Assistance, and commended their Loyalty and Affection to him; saying, *He would now Reward them all, but give the Preference to those that had exceeded the rest in Valour and Bravery*: And these he Crown'd with Crowns of Gold, put Chains of Gold about their Necks, gave them Spears pointed with Gold, and also fine Silver Medals, Silver and Gold Money, Rich Garments, and other Things of Value, which were part of the Booty: and then descended with great Applause from the Tribunal, and appointed the 1th Legion to keep Garrison in *Jerusalem*: The 5th and 15th Legions were his Guards to *Casarea*, on the Sea-Coasts, where he laid up his Spoils, and kept his Captives, because the Winter Season would not permit his sailing into *Italy*.

Whilst *Titus* was employ'd in the Siege of *Jerusalem*, *Vespasian* his Father went to many Places to settle Affairs before he took his Journey to *Rome*: And Jewish Wars being ended, *Titus* made a long Stay in *Cæsarea Philippi*, where celebrating all sorts of Pass-Times, many Jews perish'd in Fighting against Wild Beasts, and in Companies against one another. While he was there, he understood that *Simon of Giora* was taken, after he had been almost famish'd to death, in a Cave where he had hid himself; for Wickedness cannot escape God's Vengeance; nor is Divine Justice so forgetful, but it can inflict Punishment when Offenders least suspect it. This *Simon* experienc'd after he fell into the Hands of the *Romans*; for being presented bound to *Titus* at *Cæsarea*, he order'd him to be kept for his Triumph at *Rome*. Here *Titus* celebrates the Feast of his Brother *Domitian's* Nativity with great Splendor; and in the Solemnity 2500 Jews were slain in fighting against Beasts, against one another, and by Fire; and yet the *Romans* thought those Punishments did not equal their Deserts. After this, *Titus* went to *Beritus*, a City

City in *Phœnica*, and a Colony of the *Romans*, and there celebrated the Birth-Day of the Empetor his Father, with far greater Solemnity than then the former, as well in giving divers Shews to the People, as in magnificent Expences, and caus'g many Captives to perish, as formerly was related. At the same time, the *Jews*, that liv'd in *Antiochia* being now generally hated, one of their Country-men call'd *Antiochus*, siding with the *Syrians*, accus'd his own Father and other *Jews*, that they were in a Conspiracy to burn the City; which so inrag'd the Inhabitants, that they caus'd all that were accus'd to be burnt on the Theatre, and made a dreadful Slaughter among the rest. And this Calamity was attended by another; for the Publick Place where Records were kept, and the King's Palace being burnt, and the whole City being endanger'd by the Fire, *Antiochus* accused the *Jews* as Authors of it, and the Inhabitants had destroy'd them all if *Collega* the *Roman* Governor had not pacify'd the People, till he enquir'd into the Truth of the Accusation; which when he had done, not one *Jew* was found Guilty of the Crime; for some Lewd People had done it, in hopes by burning the Registers their Debts could not be required of them. However, the *Jews* liv'd continually in fear, expecting the ill Consequence of these forg'd Accusations.

Titus receiving an Account from his Father how joyfully all the Countries, and how triumphantly *Rome* had receiv'd him, he was much at ease, and rejoyc'd much at his Fathers Promotion; for all the People of *Italy* reverenc'd the Name of *Vespasian* (tho' absent) as the only Person that had merited the Empire. The Poor pray'd for his Arrival, to put an end to the Calamities of War; the Senate for their own Safety, who had been harass'd by the Change of Princes; and the Soldiers, as one that could judge of their Merits, and preserve them from Contempt. The Nobility seeing him so belov'd by all Ranks of Men, met and accompanied him at some distance from the City; and so desirous were all to see him, that more went to meet him than stayed at home. At his entrance the whole City (as if it had been a Temple) was all hung with Garlands, sweet Odours and Perfumes, and the People welcom'd him with Shouts and Acclamations, wishing him long to live their Emp'ror, and his Son after him, and that the Empire might never be alienated from his Posterity. And *Rome* having thus received *Vespasian*, was soon after blessed with all kinds of Happiness.

Some time before *Vespasian* went to *Alexandria*, and whilſt *Titus* besieg'd the City of *Jerusalem*, the *Germans* taking advantage at the Civil War that afflicted the Empire through the Change of their Emperors, they rebelled in hopes to gain their Liberty; but as soon as the News of their Defection came to *Rome*, *Cæsar*, *Domitianus*, Son to *Vespasian*, animated by his Hereditary Courage, went out against them, and the *Barbarians* terrify'd at his Approach, submitted to him; and *Domitian* knowing that all things being well-dispos'd in *Gallia*, it would be hard for the *Germans* to give further Disturbance to the *Romans*, he return'd to *Rome* with great Honour to his green Years, and Reputation to his Country.

At the same time the *Scythians* rebell'd also, and passing the River *Ister* in great Numbers came unexepctedly upon the *Roman* Garrisons,

did them great Injuries, and slaying *Fonteus Agrippa* who came against them, they wasted all the Adjacent Countries. *Vespasian* hearing that *Mæsia* was ravag'd, he sent *Rubrius Gallus* to chaitise them; who having slain many of them in Fight, forced the rest to retire into their own Country; and having put an end to the War, he built stronger Forts, which kept them within their Bounds, and so quieted the Disturbances in *Mæsia*.

Titus having trea:ed the *Syrians* with diversity of Pass-Times, and exposed to death many of the conquer'd *Jews*, in his Journey from *Berytus*, he saw a River worthy of Notice: It runs in the midst between *Arcas* and *Raphaneus*, two Cities of *Agrippa*'s Kingdom, and is of a miraculou Quality: for when it flows 'tis full of Water, and runs with a swift Stream; but having flow'd six Days together, on the seventh Day, without any visible Ebb, 'tis quite dry, and the next Day returns to its former Course, and so continues weekly, without any Alteration; and therefore the *Jews* call it *Sabbaticos*, from their *Sabbath*, which is the Seventh Day. The *Antiochians* welcom'd *Titus* to their City with all possible Demonstrations of Joy and Satisfaction, and requested him to banish the *Jews*, or at least, that he would take away the Brazen Tables wherein the Privileges of the *Jews* were engraven; but *Titus* would condescend to neither, but left the *Jews* in the same State he found them. As he passed by *Jerusalem* he was troubled to see its Desolation, and that his Merits must be known to the World by the Ruin of so beautiful a Place. From thence he passed into *Mæsia*, and so to *Panonia*, and Commanded that *John*, *Simon*, and 700 of the lustiest Prisoners should be sent into *Italy*, to be used in his Triumph. Approaching near *Rome*, the People met him with great Joy; and his Father did him the same Honour in his own Person; and both agreed to Triumph on the same Day, though the Senate had decreed they should each have a Several Triumph. Which being come,

All the Soldiers and Officers came before Day near the *Temple Isis*, where that Night the Emperors lodged; and at Break of Day *Vespasian* and *Titus* came forth in Purple Garments, crown'd with Lawrel, and went to *Octavian*'s Walls, where the Senate, Nobles and *Roman* Knights expected their coming. Before the Porch was raised a Tribunal, with Seats of Ivory; on which being sate, the Soldiers shout-ed forth their Praises. The Emperors were unarmed, cloathed in Silk, and crown'd with Lawrel; and when the Soldiers were speaking more in their Praises, *Vespasian* gave them Signs to be silent; and then covering most part of their Heads with their Robes, they both made the customary Devotions, and sent the Soldiers to Dinner. From the Gate of Triumph, in Triumphant Robes, they passed through the Publick Places appointed for that Purpose.

The Splendor, State and Costliness of this Triumph, cannot be precisely related, for every thing that was rich, rare and gloriouſ, that might speak the Grandeur of the Emperors, or the Magnificence of the *Romans*, was here in great Plenty: Store of curious Works in Gold, Siver and Ivory; Tapestry wrought with Pictures, and the Curiosity of *Babylonian* Artificers; Splendid Gems and precious Stones, set in Crowns of Gold, and other Works added the Glory of their Triumph:

Triumph: The Pictures of their Gods, admirable for Workmanship and costly Materials, were carried with them; and divers sorts of Living Creatures, adorn'd with something that express'd their Natures. There was an innumerable Company of Men cloathed with Purple wrought with Gold, and all things so agreeable, that nothing in the World could be more Magnificent and Glorious.

The Pageants were of incomparable Beauty and Magnitude, with lofty Stories one above another, hanged about with Golden Tapestry. Some of them represented the Desolations of War, Countries destroy'd, populous Cities ruined, Castles demolished, Troops of Enemies slain, Prisoners taken, Walls batter'd with Rams, Armies entring the Breach, Cities and Temples on Fire, Rivers streaming with Blood to quench the Flames that had consumed Cities to Ashes; all so exactly represented, as if the Tragical Actions were then a doing: On every Pageant stood the Governor of the City, shewing the manner how it was taken. After these followed a Fleet of Ships, freighted with the Spoils of War; among which, those of *Jerusalem* was most remarkable; for there was a Golden Candlestick with seven curious Branches for Lamps; then was carried the Jewish Laws, as the last of all the Spoils, with Images of Victory made of Gold and Ivory. Then came *Vespasian*, followed by *Titus* and *Domitian*, richly and splendidly adorn'd, and mounted on stately Horses, passing to the Temple of *Jupiter Capitolinus*, where the Triumph ended. Here they continued, according to the Custom of their Country, till News was brought them of the Death of the General of their Enemies, which at this time was *Simon of Giora*, who was also carried in the Triumph with a Rope about his Neck, and by it drawn along the Market-Place, and there put to death: When Notice was given of his Death, they sacrificed and feasted both in the Palace and at their own Houses. The Triumph being ended, and the Empire in quiet, *Vespasian* built a Temple, dedicated it to *Peace*, and beautified it with Pictures, Carved Works, and other Curiosities brought from the farthest Regions of the World.

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